
THE
Connecticut Evangelical Magazine.

(PUBLISHED ACCORDING TO ACT OF CONGRESS.)

VOL. V.]

JANUARY, 1805.

[No. 7.

A REVIEW of times past, and contemplations on future prospects, humbly attempted for general instruction, and to excite pious meditations, &c. or, the Editors' NEW-YEAR'S GIFT, to their generous readers.

(Cont. from Vol. IV. p. 250.)

IN a review of times we shall find every year producing new and surprising events.—We shall witness admirable, and to us unaccountable differences made between kingdom and kingdom, between the inhabitants of one country and another, between churches, families and individuals. We shall witness differences with respect to birth, education, natural and moral endowments, with respect to acquirements of every kind, with respect to health of countenance, length of days, civil and religious liberties, and with respect to all personal, domestic and public opportunities, advantages and enjoyments. We shall find them in every place; we shall see them every year and almost every day, among our neighbors, in our own families, and between

ourselves and others. A serious attention to these words of the apostle, Who maketh thee to differ from another? And what hast thou that thou didst not receive? * might be highly beneficial in religiously recounting these differences, and the various events of the year.—Might it not teach us much of ourselves, much of God and of our duty to him?

The words import that there are great differences among the creatures of God: that he maketh those differences; and that they have nothing but what they have received from him. They also import that this ought to be matter of serious contemplation. God hath made an innumerable variety of creatures. Among them there is a gradation from the most glorious angel, who sings nearest to the throne of his Creator, to the worm upon the earth, and the atom which floats in the air. Among angels there are differences. Some are denominated thrones, others dominions, principalities and powers. Next to

* 1 Cor. iv. 7.

angels are men, who, though far below them, yet possess noble powers, and are fearfully and wonderfully made.

Below man, for his use and convenience, are the beasts of the earth, the fowls of heaven, the fish of the sea, and every living thing. In the vegetable and inanimate creation, are trees plants, herbs, fruits and grass in immense and pleasing variety : Sun, moon, stars, earth, seas, lakes, rivers, streams and fountains of water ; mines, minerals, golden sands, and every thing nutritious, healing, convenient, and useful to man. These wonderfully increase and aggrandize this variety ; and display, the greatness, sovereignty, wisdom, power and goodness of the Creator.

With respect to man, he is constituted Lord of this lower creation, and all things are subordinated to his use and convenience.

Among men thus distinguished from all the works of God, in the present world, there is still a further and wonderful variety and difference. Some are born perfect in body and mind, others are greatly deficient in both. Some have a vigorous, healthful constitution, great activity of body and mind, and enjoy health and ease from childhood to old age. Others are enfeebled, pained and miserable from their infancy, and never eat or drink with pleasure. Others are born in a sickly and distressed condition, draw every breath with pain, expire in a few hours and are never known among men. Others are born to be orphans, the father dies before their birth, and the mother almost as soon. The forsaken

babes may say our eyes never saw a parent, the knees of our mother never supported us, her paps never gave us suck. Others enjoy kind parents to nurse and educate them, to form them to piety and usefulness, and to leave them an inheritance. Some are born to wealth, honor and public usefulness, others to poverty, obscurity, laborious and hard living. Multitudes are enslaved, bought and sold like beasts of burden, always oppressed, and live and die in cruel bondage. Others enjoy the amplest freedom. Some have their existence in barren and unhealthy countries, in burning sands or frozen regions ; others in a land, like Canaan, flowing with milk and honey. To some their lot is appointed in times and countries of the grossest ignorance, where they never heard or thought of a Creator or Redeemer, and perish for lack of vision. To others the lines have fallen in pleasant places, and in the most favorable periods of time ; in Immanuel's land, and in the Christian era. They have been taught by prophets and wise men, by Jesus Christ, his apostles and ministers. The gospel shines upon them with meridian lustre.

Beside among those in Christian lands there are great differences. Many are called, but few chosen. To some the gospel is a savor of life unto life, and to others a savor of death unto death. Some are vessels of mercy prepared unto glory, but others vessels of wrath fitted to destruction.

Even among the saints there are differences. Some are men and others are babes in Christ. Some are stars in the firmament

of the church, but others only lights in the world. Differences equally great will extend themselves into the most distant ages of eternity. For as one star differeth from another star in glory, so also is the resurrection from the dead. All will be rewarded according to their works. The splendor of their crowns, their dignity and blessedness will be for ever different.

But who maketh thee to differ from another? And what hast thou, that thou didst not receive? This demand strongly implies that God in his works of creation and providence makes these differences, and that all which creatures have, they received from him. It is as though the apostle had said, "Who maketh you, O ye Corinthians, to differ from other Gentiles, who know not God nor our Lord Jesus Christ? Who sent you apostles and teachers by whom ye have believed? Who disposed you to embrace the gospel rather than other Gentiles, and than thousands of your own citizens? Who hath enriched you with gifts and graces beyond many other Christians? Did these differences originate from yourselves? Certainly they did not. For what have you that ye did not receive? Nothing. Not the least natural, moral or spiritual endowment: Not the least enjoyment: Not a moment of time, not the breath of your nostrils." Every good gift, end every perfect gift is from above, and cometh down from the Father of lights.* His government is universal. When the lot is cast into the lap the whole disposing of it is of the Lord. The

sparrows fall not on the ground without his notice. The verdure of the grass, the beauties of the rose, the inimitable tinge and spots of the tulip are his gift,† and the very hairs of our head are all numbered.‡ Of him, and through him, and to him are all things.§

Highly important is it, that men believe and seriously contemplate that it is God who maketh all these differences in his works of creation and providence. To this persuasion and serious contemplation the apostle calls the Corinthians, and all Christians. It is of great moment to consider that God maketh these differences, and religiously to consider them, because it is abundantly taught us in the scriptures, enters very essentially into religion and has an important influence in all the pious feelings of the heart, and on the whole conduct of the Christian's life. It is in this persuasion only, that we can think properly of God, or of ourselves, or worship him as God. This firm confidence, with serious contemplations on these differences, at once, lead to the most affecting, admiring, and reverential views of the wise and holy sovereignty of God, of his glorious majesty, and of his infinite exaltation above all his creatures. What clear and impressive ideas would these give us of our absolute, entire dependence on him for all things, and of that immense everlasting debt of gratitude, thanksgiving and obedience which we owe to him? How will a realizing sense that God is *All and in all*, and

* James i. 17.

† Luke xii. 27, 28. ‡ Matt. x. 29, 30.
§ Rom. xi. 36.

that he only maketh us to differ from the beast, the worm and the atom ; from the most miserable of the human race upon earth, from those who slumber in the graves, and even from the damned in the abyss of woe, swell and enliven our gratitude, and impress deeply in our minds a sense of the duty of giving thanks always, for all things, in the name of our Lord Jesus Christ? How happily adapted are such views to awaken in us the Editors, and in you our Christian readers, those pious feelings which are suited to a New-Year's day, which will honor our common Benefactor and afford the divinest comfort to ourselves? Which will make it indeed a good day? Views and contemplations like these will have a direct tendency to awaken in us a more lively sense of our dependence, of our obligations, of gratitude and joy, and to call forth our high praises to God through the whole course of our review of the times and changes which pass over us.

If we turn our eyes upon the vast empire of Turkey we shall view millions of people enslaved, whelmed in the most wretched ignorance of God and the divine Saviour, ruined by their effeminacy and vices : an empire rent with internal animosities and civil wars, and under its own weight going to destruction.— Can we contemplate who maketh men to differ and not exclaim, Praise ye the Lord?

If we take a survey of Europe we shall find it in a state of disquiet, perplexity and fear : A large proportion of its inhabitants grievously oppressed and enslaved. Some of its principal nations are engaged in war

and sharpening their swords for destruction. Can we view our happy country far disjoined from the other continent, from its politics, broils and wars ; our peace, our distinguished civil and religious privileges and enjoyments ; and consider who maketh us to differ, and not sing, Amen, Hallelujah ? Beside, in Europe, several events claim our notice. The most wonderful is the termination of the French Revolution, in the most extensive and confirmed tyranny. We witness those mighty patriots, who had shed the blood of millions, destroyed their own monarch and the royal family, who had plundered and banished their princes and nobility, and sworn eternal hatred to kings, uniting, to a man, in the support of an usurper and despot ; and employing millions of the people's money in creating themselves princes and noblemen, and for the aggrandizement of themselves and his imperial majesty. All this they have done professedly for the purpose of fulfilling the wishes of the people, and to establish liberty and equality! What is still more wonderful, we behold more than twenty millions of people making the most extravagant rejoicings at an event so contrary to every thing, which for a course of years, they had professed and sworn. In this extraordinary event, and in the whole course of the French revolution, divine providence has given to the world, one of the most striking instances of human deceit and wickedness, and of the little dependence which can be placed in the patriotism of Atheists, infidels and unprincipled men. It has exhibited in a strong point of light, that nei-

ther honor, constitutions, covenants nor oaths can have any binding influence on such men ; and that in such people no confidence can be placed. At the same time we have an admirable instance of the instability and inconsistency of an uninformed unprincipled commonalty. Can we contemplate the different issue of the American and French revolution, and who made the difference, and not feel our indebtedness and mighty obligations to the supreme Ruler, and not ascribe all glory and thanksgiving to him ?

Another event of great consequence, of which we have been certified, by the Magazines and papers received the last year from Europe, is a more general visibility of religion in that country, than in times past, and a much greater attention to inculcate and diffuse moral principles among the inhabitants of most of its kingdoms. The dread effects of infidelity and want of principle which those countries have experienced, that incalculable waste of blood and treasure, that perfidy, inhumanity and violence, appears to have spread a general alarm, and given deep conviction, that religion and moral principles are of indispensable necessity to the safety of kings and subjects, to the peace and safety of every kingdom, commonwealth and community.—Hence not only for conscience sake, but from principles of policy and self preservation, they treat religion and good morals with greater attention, and reverence. Thus the supreme ruler, in his all-governing and wonder-working providence brings good out of evil, and causes even the earth to help the woman !!!

What joy and confidence, in the divine government, should this give to the people of God ! The uncommon exertions of good people in various parts of Europe for the propagation of the gospel, and for the diffusion of Christian knowledge, at home and abroad, and especially in Great-Britain, and the continuance and increase of the missionary spirit amidst the distress and vast expenses of war, and the success of their exertions are highly worthy of notice. The people of the British empire, of various denominations, have missionaries almost in every part of the globe, attempting to Christianize the heathen, and to spread the gospel among all nations ; and their success in some places, especially among the Hottentots is extraordinary. In some other places it is considerable, and in almost all quarters the prospects are brightening, and becoming more and more hopeful. While the various societies for the propagation of the gospel are employing such exertions to bring the perishing pagans to the knowledge of the truth, they are not inattentive to the poor and ignorant among themselves. Great pains are taken to instruct them, and great numbers of Bibles, Testaments and other books are distributed among them. And thus the knowledge of God and our common Saviour are increasing in the British dominions, and other parts of Europe, as well as in numerous far distant countries. New blessings are conveyed to men, and new honors done to the Saviour. How should this excite our joy, enliven our hopes, invigorate our exertions, and awaken our united thanksgivings ?

In the West-Indies a New Empire has appeared. The condition of the people of St. Domingo, who have so long been oppressed, plundered, and murdered, seems, at present, to be happily ameliorated. The war between Great Britain and France rendered it impracticable for the latter to recruit and support her armies in the West-Indies. This has enabled the people of Hayti to drive them from the Island, to assert their liberty, and to found the Haytian Empire.—Thus when the case of the oppressed appears desperate, God in his providence, by events to them wholly unforeseen, and in which they have no influence, casts the mighty down, disappointeth the devices of the crafty and grants them unexpected deliverance.

The affairs of America, and the United States are nearly the same as they were the last year. General peace, health and prosperity have pervaded the United States. Our inestimable privileges civil and religious have been continued. The peace and order of the churches in general are pleasing.

In Connecticut the year past has been distinguished by uncommon health in general. Yet there have been many sudden deaths, and many deaths of aged and infirm people, with very little or no sickness. The bills of mortality, it is believed stand nearly at a medium with other years. In this respect it hath been an uncommon year. Death hath arrested men at an hour of which they have not been aware, and stolen away life almost insensibly; teaching the vast necessity of watching always, and being ready for the coming of

our Lord. The flourishing state of our college, schools and of literature in general; the preservation of the lives, health and usefulness of all our principal gentlemen in the civil department,—the general tranquillity, the fruitfulness of the season, the prosperity attending our industry, commerce and useful employments, are happy occurrences of the past year, and highly challenge our religious acknowledgements.

Notwithstanding the general health of the year past, the mortality among the clergy has been greater than usual. We have been called to mourn, That six of our Reverend brethren have rested from their labors the year past.* While with sorrow we contemplate their exit, and condole with their afflicted families and flocks, we desire with holy wonder and lively gratitude to view the divine patience and goodness towards us. Numbers of us are far advanced in life, yet have we all been spared another year, while some of our younger brethren have been discharged from their labors. We desire seriously to bring the apostles inquiry home to ourselves, Who maketh thee to differ from another? Why are we not in the

* The Rev. Robert Robbins of Colchester, February 13th, in the 63d year of his age. The Rev. John Staples of Canterbury, February 15th, in the 62d year of his age. The Rev. Stephen Hawley of Woodbridge, July 17th, in the 66th year of his age. The Rev. Solomon Morgan of Canaan. The Rev. Lynde Huntington of Branford, September 19th, in the 38th year of his age, and in the 9th of his ministry. The Rev. Andrew Judson of Ashford, in the 56th year of his age, and in the 26th of his ministry.

grave with our brethren? Why was our dust formed into men, rather than into beasts, worms and atoms? Why were we made perfect in our kind, in our bodies and intellectual powers? Why were we not babes who never saw the sun? Who never embraced a parent? Why was our birth and education in Emmanuel's land? Why have we been accounted worthy and put into the ministry? Why have we been able to think a good thought, or to speak a good word? Can we answer these inquiries but in the words of our Saviour? Even so Father, for so it seemed good in thy sight. If we have any grace or usefulness, what have we that we have not received? Who but God hath wrought all our work in us? In these views we desire, in the language of the church, to give all glory to him. Not unto us, O Lord, not unto us, but unto thy name give glory.

While we return thanks to you, generous readers, who have so long supported this Magazine; and especially to those of you who have supplied us with so many instructive and pious compositions, and wish that every blessing may rest on you and your families, we greatly desire deeply to engage your contemplations on the general subject before us.

In suitable contemplations on the apostle's questions, you will every where meet with the most convincing evidence of the divine sovereignty in all the works of creation and providence, silencing all cavils and reasonings against that glorious attribute, and filling you with the most reverent and adoring apprehensions of the Deity, as entirely above, and independent of all creatures;

as acting from motives in himself, and communicating all life, holiness and happiness to angels and men, in the most sovereign, free and glorious manner. You will see all the gifts, holiness and happiness in the universe, in time and eternity depending on his good pleasure, and be led to love, and adore him as the uncreated, independent fountain of all life, being and blessedness.

Practical contemplations of these points have the happiest tendency to destroy every root of pride, and to prevent all glorying in self or in creatures: For if God maketh us to differ from others, and we have nothing but what we have received, what ground is there for pride? For glorying in ourselves, or in man? The apostle therefore maketh this demand, Now if thou didst receive it, why dost thou glory as if thou hadst not received it? If we consider that we have not only received all, but that we have misimproved and abused all which we have received, what occasion shall we have for shame, and to be clothed with humility?

Further, these contemplations will lead to clear and affecting views of our entire dependence on God, and beget trust in him only, for all things for time and eternity; for life and all its comforts for another year, or for all the time we are yet to live upon the earth. He only can add a year, a day, or a moment to our life. Our contemplations on the subject, who maketh us to differ from another, and what we have that we have not received, will have a direct tendency, to bring us to cast all our care upon God, and trust in him for the preservation and mercies of another year, for ourselves, for our fam-

ilies and friends, and the church of God :—To prepare us for all the events and duties before us in the year we are now commencing, and for a happy eternity when time and years shall be no more.

Again, in these contemplations we shall be led to direct and impressive views of our obligations and immense indebtedness to God : That we are not our own but his : That our time, our talents, our opportunities and enjoyments are his. They are all our master's goods to be employed for his glory and the good of his kingdom. We must account for them all, and if much has been given the more will be required.

In a word, in these contemplations we may behold, in a strong, affecting point of light, the glory and goodness of God, and seeing and feeling that of Him, and through him, and to him are all things, we shall, with the holy apostle, ascribe glory to him for ever. Deeply impressed with these practical views and feelings we pray that we may begin this New Year ; and that we may sincerely and fervently express them in our closets and families. At the same time we ask the same divine happiness for our readers ? What a happy New-Year's day should we then enjoy ? What a sweet foretaste of heaven ? What a preparation for it ?

To enliven these feelings let us view the countless multitudes of creatures and things below ourselves, and consider who hath made us to differ. Let us look on the millions who sit in the region and shadow of death, thousands who are sold into cruel bondage, and those who are op-

pressed by haughty tyrants, and enquire who maketh us to differ ? Look again on the halt, the maimed, the blind, the deaf, the dumb, the distracted, the sick, the dying and the dead, and consider who maketh us to differ from these ? Let us take a survey of our numerous enjoyments and consider what we have which we did not receive. Thus let us proceed from one view to another, until our hearts are all on fire, and our tongues break forth in the language of the psalmist, Oh, that men would praise the Lord for his goodness and for his wonderful works unto the children of men. Bless the Lord, O our souls, and all that is within us, bless his holy name. Bless the Lord, O our souls, and forget not all his benefits.

" On earth join all ye creatures to extol

" Him first, Him last, Him midst, and without end."

AMEN.

Thoughts on that knowledge of the truth of Christianity, which is peculiar to Christians.

IS Christianity of God, or is it an invention of man ? A more important inquiry cannot easily be proposed : For if Christianity be of God, it is obvious, that the most interesting consequences conceivable depend upon our receiving or rejecting it.—To satisfy us in relation to this interesting subject, our Saviour has been pleased to furnish us with a never failing test : " If any man," says he, " will do his [the Father's] will, he shall know of the doctrine, whe ther it be of God, or whether I speak of myself." In these words it is evidently asserted, that whoever

doth the will of God, may *know*, whether the doctrine, which our Saviour taught, or, (which is the same thing) that scheme of doctrines contained in the bible, and usually called the Christian system, is of God, or of man.—To illustrate and confirm the truth of this assertion is my present design.

To accomplish this design, it is necessary in the first place to show what it is to do the will of God; and then point out the connection between thus doing his will, and knowing that Christianity is of God.

Mankind, being by nature possessed of a carnal mind, which is enmity against God, cannot be supposed to do his will until they become new creatures, or are born of his Spirit. The commands of God being all holy, and summarily comprised in exercises of holy love, cannot be supposed to be obeyed by those whose hearts are sinful only, and in whom there is no good thing. Hence, every command addressed to mankind in a natural state must include in it this; “repent and be converted;” for without obedience to this, there can be no such thing as acceptable obedience to any other.—The man, therefore, who is born of the Spirit of God, is the man who is prepared to know that the doctrines taught in the sacred oracles are not of man, but of God.

It is not proposed in this essay to enter very particularly into the Christian character, by describing the new birth, or stating minutely wherein the real Christian is made to differ from others: For, it is presumed, it will generally be granted, that regeneration is not only an important, but also a *great* change, and

that it consists essentially in introducing the love of God into the heart, and in preparing it to obey his holy and righteous law. And if this be admitted, it is all, that is thought necessary, in prosecuting the design of the present essay.

The particular object now in view is to point out the connection between being born again, and knowing that Christianity is of God.—This we shall do by pointing out in several particulars the peculiar manner, in which the real Christian is led to contemplate this interesting subject.

1. The man who is born of God, and thus does his will, is in a great measure freed from the influence of certain prejudices against a variety of things contained in the scriptures, by which the judgments of others are often greatly biassed. There are many things in the scriptures, which appear like foolishness to those, who have never passed from death unto life. These things give an air of incredibility to the whole, and thus render it absolutely impossible for that faith, which is “the substance of things hoped for and the evidence of things not seen,” to exist.—To illustrate the idea we will advert to a few particulars.—The important and leading doctrine of redemption thro’ the blood of the Son of God, is a doctrine, against which the prejudices of a carnal mind naturally arise. Unaccustomed, as mankind usually are, to consider themselves as very deeply involved in sin and guilt, and at the same time totally insensible of the insufficiency of their own works, they can hardly believe it real, that the Son of God came

down to earth to die for the sins of the world, and to atone for them by expiring on the cross.—But it is not thus with those, whose eyes have been opened to see their awfully wretched and helpless state. To them, the only solid ground of hope is the idea of a sacrifice of infinite value offered by the Son of God himself.—The doctrine of regeneration also, to those, who have never experienced it, appears, as it did to Nichodemus, to be a strange, incredible doctrine : But to those, who have passed from death unto life, it is as evident and undeniable as the things they see with their bodily eyes. The miracles also, which are recorded to have been wrought, assume, in the view of those who have not been born again, an air of incredibility. So far are they from the usual course of things within the limits of their experience, that they can hardly believe, they were ever so common as is represented : But the man, to whom the sacred oracles have been made the power of God, and the wisdom of God, sees no difficulty on this subject. He can as easily believe in the healing of the sick, and raising of the dead to life, as that such a dead sinner, as he is conscious that *he* once was, should be renewed to spiritual life.—To mention no more, the idea, which revelation gives of the influence of prayer and religion on the things of this life, as well as of the life to come, is such as appears incredible to such as are not Christians indeed. Unaccustomed to look beyond secondary to the great first cause, and at the same time, destitute of any heart to pray, the influence of such things appears to

them strange and incredible ;—but, they do not thus appear to those, whose hearts delight in prayer, and whose minds are continually looking up to God as the great disposer of all earthly events.—Such persons can easily believe, that “the effectual, fervent prayer of a righteous man availeth much,” and that while “righteousness exalteth a nation,” wickedness on the contrary will be its destruction. Such are the prejudices of those, whose understandings are blinded by the deceitfulness of sin. Though they do not expressly controvert the truths of divine revelation, yet a veil of incredibility seems, in their view, to be spread over them : And though they profess in words to believe, yet unbelief appears evidently to have taken deep root in their hearts. Whether divine revelation be a truth or not, is in their minds uncertain ; for it appears more like an illusive deception, than like an important reality.—The humble follower of our divine Redeemer, however, finds this veil of incredibility in a great measure removed. He contemplates divine truths with a mind so free from the influence of prejudice, that their reality and importance are clearly seen. Instead of resisting the light, he is prepared to receive it in a most affectionate manner, and even to rejoice in the “full assurance of faith.”

2. He, who does the will of God, knows the truth of Christianity from the view, which it gives of the human heart.—While he casts his eyes over the sacred pages, he cannot but notice, that they describe the human heart, as being “deceitful above all things, and desperately

wicked."—He reads also, that "the heart is full of evil, and fully set in man to do evil." He finds it represented, as being by nature enmity against God, and as dead in trespasses and sins. In addition to these general descriptions, he finds also many that descend to particulars. The natural fruits of an evil heart are very particularly pointed out, and are represented as comprising every abominable action, that has ever disgraced the history of man. He is there taught also, that nothing short of almighty power can renew and sanctify it, and prepare it to bring forth fruit to the glory of its Maker. Such are the views, which the scriptures give him of the natural heart; and when he compares this representation with what he has learned of himself, he finds it to correspond perfectly with his own past feelings. He is conscious, that he was once dead in trespasses and sins, an enemy to his God, and a despiser of his grace: And if it be not thus with him now, he ascribes his change to the efficacious operations of the Spirit of God alone.—He is conscious also, that he did not learn his true character of himself, but that he was taught it from on high, and, of course, he believes, that the writers of the sacred books must have learned it in the same way. He receives their writings, therefore, as bearing on their very face the stamp of divine truth; and he can say with assurance: "I am confident, that sinful man, unassisted by the Spirit of God, never could have spoken like these."—

3. He, that is born of God, knows the divine origin of Christianity from the remarkable

change which it has been instrumental of effecting in himself.—In the language of the apostle he can say with truth; "old things are passed away, behold all things are become new." His conversion appears to him to have been effected through the instrumentality of some of the things contained in the sacred books: It took place in some sense through the "preaching of the cross."—Although, therefore, the gospel may be to others a dead, unmeaning letter, or even a system of foolishness, it is to him, however, the power of God and the wisdom of God.—To him, it has been made instrumental of opening his eyes, and discovering to him his true character, so that he can now say with the blind man, who had been healed by our Saviour; "one thing I know, that whereas I was once blind I now see." He appears to himself to have become possessed of a new sense—a new taste, totally different from any thing he had ever experienced before. He now loves those objects which he once hated, and hates those, which he once loved. His own happiness was once the center of all his exertions, but now he aims, whether he eats or drinks or whatever he does, to do all to the glory of God. He not only sees the wickedness of indulging his natural inclinations in any forbidden way, but feels also a strong desire to mortify and subdue them, and even takes satisfaction in doing it. His chief happiness was once found in the enjoyment of sublunary objects, but now it is found in contemplating the character and ways of a holy God. Such is the change which he is conscious has

passed upon him ; and it appears to him not only to be supernatural, but also to prove with the greatest clearness the presence of creative power.—He can easily admit that human exertions might alter his external course of life, by making him believe it to be his interest to pursue objects which he had hitherto neglected, but he can never admit that mere human exertions could alter the relish of his heart.—And when he considers the nature of this change, that it weans him from himself, and devotes him most entirely to the service of his Maker ; that it detaches his affections from sublunary enjoyments, and fixes them on spiritual and eternal objects, preparing him to enjoy the holy society of the heavenly world ; he cannot but believe that it was effected by divine power : And, as it accompanied some of the solemn truths of the word, he receives it as a testimony from God himself, that the writings of the Prophets, Evangelists and Apostles are in truth his word. And should any one controvert the consistency of his faith, he can say with the blind man, who had been healed by our Saviour : “ Herein is a miraculous thing, that ye know not whence *it* is, and yet *it* hath opened mine eyes.”

4. He, that does the will of God, knows the divine origin of Christianity from the peculiar excellency which he discovers in its doctrines and precepts.—While he muses on the contents of those sacred books, the flame of divine love is enkindled in his bosom, and burns with more than ordinary vehemence. The peculiar tendency of its doctrines to exalt on the one hand the

great Creator, and on the other to abase the creature appears not only to be just, but at the same time commands, in a very forcible manner, the approbation of his heart.—That law which is there promulgated, and which requires him to make God the first and supreme object of his affections, to love his fellow creatures as himself, and to restrain his own inclinations within certain prescribed limits, not only appears to be holy, just and good, but possesses also in his view such attractive charms, that the height of his desire is to obey it perfectly.—The method of salvation also, through the atonement of Christ and sanctification of the Spirit, appears to be perfectly adapted to the wretched state of our fallen race, and indeed to be the only source from which a guilty, helpless sinner can derive a single ray of hope.—In short the whole of the sacred volume fills his heart with pleasing sensations,—he reads it with much delight and makes it a subject of daily and constant meditation. And the more he meditates the more he is convinced, that it must have come from God. He cannot possibly believe that doctrines, so mortifying to the pride of the natural heart, and precepts, so diametrically opposite to the wishes of a selfish and sensual mind, could ever have originated in a depraved heart : Nor does he believe, that a renewed heart would ever have ascribed them to revelation from on high, had not that in fact been the case. While, therefore, he contemplates the peculiar excellency of the sacred writings, and finds his heart transported almost into raptures in view of the exalted subjects they

contain, he is ready to exclaim, this must of a truth be the word of God :—Human nature, depraved as it is and unassisted by the Spirit of God, never could have spoken like the holy Prophets, Evangelists and Apostles.

Thus he, who does the will of God, knows from what has taken place in himself, that the sacred writings can be ascribed to nothing short of inspiration from above. A few remarks, which naturally offer themselves, will close this dissertation.—

1. On what a solid and unshaken foundation does the faith of the real Christian rest ! He believes Christianity to be of God, not because he has been thus taught from his infancy, but because he has felt its influence on his heart ;—Not on the ground of evidence which he has found in human writings in its favor, but on the ground arising from his own conscious feeling, which is as forcible as that of ocular demonstration. The infidel, 'tis true, may confound him with his sophistry, or wound him with the shafts of his ridicule, but his belief will still remain unshaken, for it rests on a foundation which such attempts can never affect.—It is founded on his own experience and he may as well be reasoned or ridiculed out of his belief of those things, to which his own eyes have been witness, as out of his belief of Christianity. Reader ! Dost thou hope that thou art a Christian ? Let me ask, is this the foundation of *thy* faith ?

2. Depravity of heart is the sole cause of infidelity. If all who do the will of God *know* the divine origin of Christianity, then it follows, that those only, who do not his will, are the on-

ly persons who do not know it ; and of course, are the only persons who *can* adopt the sentiments of the Infidel.—It is because the heart is under the influence of sinful or selfish affections, that any are prejudiced against the truths of revelation, or do not admit that they themselves possess that character which it ascribes to human nature : And it is owing to the same cause that the sacred volume does not attract the heart to such a degree, as to discover to it those beauties and excellencies which bespeak it divine.—The man therefore who denies that the scriptures were written by inspiration of God, discovers not only that his heart has never been renewed, but also that the taste of his mind is awfully vitiated ; for in that volume, which attracts the warmest affections of every holy heart, he sees no beauty nor comeliness.—And when we consider that the doctrine of human depravity is one corner stone, on which the whole system of doctrines, contained in divine revelation, is erected, does not the very existence of Infidels prove its truth ? Ye sons of Infidelity ! While hurling your envenomed shafts against the religion of the cross, do they not recoil from its invulnerable pillars, and turn their points against yourselves ?

3. Is the impression, which the gospel makes on the mind, the most convincing evidence of its divine original to the person ? Hence, a knowledge of this impression ought to be convincing to those, who have not experienced its power.—Though the blind, who were restored to sight by our Saviour, had the greatest reason to believe that a divine

power had been exerted, because they had felt its operation ; yet those, who only saw that such an effect was wrought, ought to have been equally convinced : So, although the real Christian to whom the preaching of the cross has been made “ the power of God, and the wisdom of God,” has abundant reason to believe that it is divine ; yet all others, who see the effect, ought to be equally convinced. It is readily admitted however, that, as the impression, which the gospel makes, is made upon the mind, which is not open to human inspection ; so it is impossible in most cases to determine, whether the appearances, which present themselves, have arisen from a real change of heart, or from some other cause. If however we could find one instance in which the nature of the impression should be so obvious as not to admit a doubt, it would forever decide the controversy—it would establish the divine origin of Christianity beyond contradiction. But though such an instance can never be expected, yet are there not some that so nearly approach it, as to leave us without excuse, if we do not receive it ? When we see the votary of pleasure instantly reclaimed and passing the remainder of his days in a voluntary course of self-denial—the moralist renouncing at once both his high opinion of himself and his confidence in his own works, while he trusts in the merits of a crucified Jesus—the worldling becoming habitually indifferent to the riches of this world, while he exerts himself to be rich in faith toward God—and, the infidel bowing before that religion which he once ridiculed, and

sitting as an humble disciple at the feet of that Saviour whom he once despised, are not the effects so extraordinary and so abiding, that, to account for them, we must of necessity admit a change of heart ? And did we not wilfully shut our eyes against the light, would they not convince us beyond the possibility of a doubt, that Christianity is of God ? Ye sons and daughters of impiety, have you not been witnesses to the power of divine truth on the hearts of others ? And if you continue impenitent and unbelieving, will not every instance of conversion, with which you have ever been acquainted, condemn you at the last great day ? Will they not testify that you knew your Master’s will, but did it not ?

EUBULUS.

On the anointing of the Holy Spirit.

UNDER the Old Testament dispensation, we have an account of the anointing of men with oil, in the name of the Lord. This was done by divine command, and was a manifestation of their designation to certain offices, or a consecration, and induction into them. God directed, that prophets priests and kings should be thus anointed. Aaron and his sons were anointed, as a consecration to the priesthood. Samuel was sent to anoint Saul, and afterwards David, to designate them for the kingdom ; and Elijah was commanded to anoint Elisha, to be prophet in his room. When this anointing was immediately commanded to be applied to any one

in particular, it denoted that he was endued by the Spirit, with suitable gifts for the employment to which he was called. This was the case with Aaron ; Saul had another Spirit given him, and Elisha had a double portion of the Spirit of Elijah resting upon him.

We read of no consecrations in the New-Testament, by anointings, with oil. These seem to have been typical of the anointings of the Holy Ghost, which were given under the new dispensation.—Jesus our Lord, who was constituted a prophet, a priest, and a king, was anointed of God by the Holy Spirit, which was given him without measure. His name *Christ* signifies *The anointed*. We are informed that 'God anointed Jesus of Nazareth with the Holy Ghost and with power.' He had his public anointing, immediately after his baptism. The Holy Ghost, to render himself visible to men, assumed the appearance of a dove, and descended upon him from heaven, attended with the voice of God, saying, 'This is my beloved Son, in whom I am well pleased.' And on the memorable feast of pentecost, his apostles were also anointed with the Holy Ghost, and were at the same time miraculously furnished for the ministry, which was committed to them.

Believers are all consecrated to God, to be kings and priests unto him for ever. They are his chosen vessels, appointed unto honor, and they are accordingly anointed, not with oil, but with the Holy Spirit, unto this use. They have the Spirit of God, and are, as Peter says, made partakers of the divine nature. Paul calls this an anoint-

ing, when he says, 'Now he which stablisheth us with you in Christ, and hath anointed us, is God.' And John the forerunner of our Lord said, 'He shall baptize you with the Holy Ghost,' which appears to refer to the same thing. The word *unction* signifies *anointing*, and John, writing to believers, says, 'But ye have an unction from the Holy One, and know all things ;' * and again, 'But the anointing, which ye have received of him, abideth in you : and ye need not, that any man teach you : but, as the same anointing teacheth you all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.' †

These words are very remarkable, they declare, that by an unction from the Holy One, believers know all things, and that they need not, that any man teach them, but as the same anointing teacheth them all things, and is truth, and is no lie ; and they assert, that it hath taught them already.—It will be the design of this paper, to unfold the meaning of these words, which will show the excellency of the anointings of the Holy Ghost.

It should be observed, that in connection with these words, the inspired writer was speaking of anti-christ. The church had long been informed, by the writings of the apostle Paul, that that man of sin would come, and John here tells us, that there were already many anti-christs. Though the principal one, described by Paul, had not made his appearance, yet there were many who had the same spirit. The Jews had long looked for a Messiah, to deliver them from

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the Roman yoke, which encouraged several impostors, to pretend to his office, and they deceived the people, as our Lord had foretold, saying, 'Many shall come in my name, saying, I am Christ, and shall deceive many, and the time draweth near.' And there were other judaizing teachers, who endeavored to subvert the doctrine of justification by Christ alone, teaching that men must keep the law of Moses, or they could not be saved. These were a species of anti-christs, for they either denied that he had come in the flesh, or opposed him in his true character and office, as the spiritual deliverer of his people. The apostle was in this epistle, cautioning the saints against these delusions, and persuading them to continue in the principles of the doctrine of Christ. And as a consideration to establish them against all such seducers, he refers them to the anointing from the Holy One, which they had already received, and by which they knew the truth of Christianity, not merely by external evidence, but by the anointing which they had received from God. This implies and proves, that there is something, which the real Christian has received, which will effectually preserve him from being seduced from the doctrines and holiness of the gospel; and this is the unction from the Holy One.

It will be proper to notice more particularly, what this anointing is,—What is implied in its teaching believers all things,—And how this teaching will preserve them, from being seduced from the faith.

I. This anointing is the Spirit of God. Believers are made

partakers of the Holy Ghost; the Spirit of Christ dwelleth in them. The Holy Ghost falleth on them all, not in his miraculous influences, to endue them with power to heal the sick, and speak with tongues, but in his gracious operations. He communicates to them such graces, as furnish them for their Christian calling; as those who were anointed with oil, in ancient times, were qualified for the offices, to which they were called. This anointing is the renewal of their hearts, by which old things are done away, and all things become new. This gives them a new heart—new desires—new enjoyments—new pleasures, and new objects of pursuit. It communicates to them a new moral taste, by which they are pleased with those things, which they once disregarded and hated and are disgusted with those, in which they once delighted above all others. The unction of the Holy One, has a transforming influence, on their hearts and lives. It produces very different views of God, of the Redeemer, of the divine law, of the gospel, of sin and holiness, and of their own characters; and it is known by these effects. The nature of these effects, and of this change, will be further considered,

II. In noticing what is implied, in this anointing, teaching believers all things, so that they need not, that any man should teach them, but as the same anointing teacheth them.

By its teaching them *all things*, must be meant, teaching them all things respecting those matters, of which the apostle was then writing, and not teaching them all things, respecting eve-

ry subject. The apostle was not speaking of astronomy, geography, or chemistry, and therefore we are not to suppose, that he meant, that this unction of the Holy One taught believers those sciences.—The apostle was also instructing them himself, and the word of God is given for instruction in righteousness, and surely we are not to conclude, that the instructions of this apostle, and of the holy scriptures, are in vain to believers, and that if they had no access to them, they could know the things contained in them, by their anointing. On the contrary, believers are fed, and edified by the scriptures. The scriptures are profitable to them, that they may be perfect, thoroughly furnished unto every good work.

The teaching of this anointing is then a peculiar teaching, and it teacheth them all things of that kind, for which it is given. It is the same kind of teaching, which Paul speaks of, when he says, that ‘He that is spiritual judgeth all things.’—‘Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit.’—Here the apostle speaks of a revelation to believers, which other men have not, even though they are in possession of the holy bible, and he adds the reason, why this revelation is peculiar to believers. ‘For the Spirit searcheth all things, yea the deep things of God.’ It is then because they have the Spirit, which searcheth the deep things of God, that they know what is wholly unconceived by others. ‘The natural man receiveth not

the things of the Spirit of God, neither can he know them, for they are spiritually discerned.’ But believers know the things, which are freely given them of God. The things therefore which are taught by this anointing, are things, which none can know, but those who have the Spirit of God. Others may have their understandings enlarged by the scriptures, but they can know none of these things. And hence it is, that when men are endued with the Spirit, they are said to be brought out of darkness into marvellous light.

The peculiar things, which are taught by the anointings of the Spirit, are the glory of those things, of which only their being can be known without it. The being of God can be known by the natural man, but not the glory and amiableness of his perfections.—The being of Christ, but no form or comeliness is seen in him, by unbelievers, why he should be desired. Those who are taught by this holy unction, see the glory of spiritual things, and in the reverse, the deformity of sin. They see their own vileness, and their desert of divine abhorrence, and they perceive the glory and fulness of Christ, as a Redeemer. To them that believe he is precious,—the chief among ten thousands, and altogether lovely. This anointing leads them to trust in the Lord, take up their cross, and follow him. The law of God appeared exceedingly glorious to David, but it was disregarded and hated by Saul. Holiness is spiritual beauty, and is seen, and admired by the saints, but the wicked do not delight in it. The spiritual man judgeth all things; he sees the differ-

ence between sin and holiness—moral excellency, and moral deformity. He can judge between them, by the moral sense communicated to him by the Spirit. This enables him to discern moral glory, and moral turpitude, by an intuitive view, as our natural eyes discern beauty and deformity. Believers may be very limited in their knowledge of those things, which are taught in the scriptures, more so, than some, who have no spiritual discernment; but those things of the scriptures, which they do understand, they know, as others do not know them. They are taught the glory of divine things,—they enjoy the comforts of them, which is called ‘Joy in the Holy Ghost,’ because it is a joy imparted to them by the unction of the Holy Ghost.—This revelation of divine amiableness, is not that which is usually called inspiration, for it does not consist in communicating the knowledge of things directly, but of their beauty.

Men, who have this anointing, need not that any man should teach them these things. They do not need any man to teach them what moral beauty and deformity are, for they know them by their own spiritual discernment.—Let the true character of God be set before them, which has no glory in the eyes of those, who are not thus anointed, and it will appear transcendently glorious and delightful, and they would need no one to teach them, that it is glorious, any more than one, who sees the colors of the rainbow, would need to be told that it is beautiful. And let the act of rebellion against God, be set before a spiritual man, and he would need no one to teach him

that it is hateful. Beauty and deformity are known by the senses in natural things, according to one’s taste, and the pleasure or disgust they produce; and are perceptions, which can be taught in no way, but by communicating a taste, which loves or abhors the things, which are to be considered beautiful or deformed. People must decide according to their taste, and the sight of their own eyes. And it is so also in spiritual things.—When a moral subject is presented to the understanding of a good man, he will pronounce it amiable or offensive, according to his taste, and this taste is communicated by the Spirit, and leads him into all truth in these things.

III. We are to notice, how this teaching will preserve believers, from being seduced from the faith.

There are assurances in the scriptures, that believers will not be deceived, and seduced from the gospel faith. This is intimated by our Lord, when he says, ‘There shall arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect.’ This is an assurance, that it is impossible that the elect should be deceived, and seduced by them. On this very subject, the words, which it is the purpose of this paper to unfold, are plain. ‘Ye have an unction from the Holy One, and know all things, and need not that any man should teach you:’ and this is said by the apostle, in full assurance, that they could not be seduced. And he refers them to this anointing, that they might

judge all things, and abide in the truth.

By this anointing, which is the Spirit, and the love of God shed abroad in the heart, the Christian sees the excellency of Christ, as he is revealed in the gospel.— Suppose another—an anti-christ cometh, and proclaims himself a temporal Messiah, as the Jews generally expected, and works lying wonders to support his claim; would the spiritual man see a moral excellency in such an one? No, he would see that he needed a spiritual Redeemer, to save him from more than a Roman Yoke, and that this false pretender could be of no value to him, in the concerns of holiness and of eternal life. The anointing, which abideth in him, would help him to distinguish the true character of the Messiah, by his incomparable glory, as readily as the eye would distinguish a glowing diamond, from a dirty pebble, or beauty from ugliness. Suppose a Judaizing teacher should come, and tell one, anointed with the Spirit, that he must depend on the Levitical sacrifices for his justification with God, could he deceive him? Would he not see an infinite glory in the redemption of Christ, and none at all in the sacrifice of an heifer with this intent? Would he give up all the glory and blessedness of beholding and confiding in Christ, and exchange this for a mere type of him? If any one should now come to an experienced Christian, who has great comfort in casting himself wholly upon Christ, with a clear view of his glory, as an all-sufficient Saviour, and endeavor to seduce him, and persuade him, that he must look for salvation to the merit of his

own works, in part, or in whole, could he persuade him, that his own poor performances, deeply stained with sin, are worthy of divine approbation, so as to form in any measure, the meritorious ground of his pardon and acceptance with God? And could he be seduced to relinquish his hold on Christ, by such a snare? Indeed believers may be perplexed by the cunning craftiness of those, who lie in wait to deceive. They may be betrayed into mistakes, in matters of inferior importance: But so long as they are kept by the mighty power of God, in the anointings of his Spirit, to distinguish beauty from hatefulness, they never can be seduced from a sense of the glory of God, the amiableness of holiness, the excellency of Christ, the evil of sin, nor can they be seduced to deny Christ as their Lord and only hope. In these things, their divine unction, which abideth in them, is full security, that they shall not be perverted from the faith.

But other men, who have not this anointing, are blind to moral excellence and deformity. They may have a natural conscience, but this does not affect the heart. Such may be led into errors. The blind may lead the blind, but they cannot lead those, who have eyes, into the ditch. Accordingly, unsanctified men have been seduced into idolatry, to offer children to Moloch, to give money to Roman Catholics to purchase pardons, and to go into many errors. But the saints cleave unto the Lord. If the Lord open our eyes, we shall see wonderful things in his testimonies.

From the truths exhibited we remark, that the teachings of

the Spirit do not supercede the teachings of the word of God, and the labors of his ministers ; for the latter immediately respect the understanding, but the teachings of the Spirit are applied directly to the heart. So far are these from rendering the instructions of the word unnecessary, that they accompany the word. It is by the truths of the word, that the Spirit works on the heart : it makes the word quick and powerful ; and hence believers are said to be begotten by the word. They have the word of God dwelling richly in them. They, and only they, see the excellency of the word.

Nor do the teachings of the word supercede the teachings of the Spirit, and render them unnecessary. For how much soever the understanding may be informed, if the heart be not anointed by the Holy Ghost, the man is still in his sins. Both are necessary to the beginning and progress of divine life.—Where there is nothing known, there can be nothing admired, and where there is nothing admired, however much may be known, there is nothing but wickedness in the heart.

Further : We may expect from the teachings of the Spirit, which fill the heart with a sense of the excellency of divine things, that those, who are thus taught of God, will not be the sport of every wind of doctrine. Much is said in the scriptures about being sound in the faith—holding fast our profession—holding fast that which is good—continuing in the faith, grounded and settled, and not being moved away from the hope of the gospel, and we are directed to hold fast that which we have : and it may be

expected, that when one has been taught the excellency of any scriptural doctrine or duty, by the Spirit of God, he will not let it go, and be seduced from it ; but will always be led by the same Spirit to rejoice in its glory. And hence it is, that the saints are not given to change. There is not an instance of the kind recorded in the scriptures. Having laid the sure foundation, they go on unto perfection.

But it may be reasonably expected of those, who have never discerned the excellency and divine glory, which attend the doctrines and duties taught us in the scriptures, that they will be carried about, with every wind of doctrine, and the craftiness of those, who lie in wait to deceive ; ever learning, and never able to come to the knowledge of the truth, shifting from one thing to another, as their own caprice, or the caprice of their leaders shall carry them. Instances of this kind have been very numerous in the world. They were so in the days of the apostles. They went out from them, because they were not of them.—Those who are given to change, give evidence that they are not taught of God, and know not the excellency of the truth.

Finally : We remark the importance of the command, ‘ Quench not the Spirit.’ Men may oppose his influences, by refusing to attend to truth and duty. We should cherish them diligently, by earnest prayer for them, by a prayerful reading of the holy scriptures, by which the Spirit operates on the heart, by a conscientious obedience, and conformity to the will of God in all things, and by devotional meditations on the truths which

are revealed. Blessed is the man that heareth wisdom, watching daily at her gates, and waiting at the posts of her doors.

Reasons for immediate repentance.

MANY confess repentance to be a duty ; but put it off to some future time. They know and they acknowledge, that it is of great, and everlasting consequence, to repent, and become reconciled to God ; but for the present they say to the Saviour, as Felix said to Paul ; " Go thy way for this time, when I have a convenient season, I will call for thee." They intend without fail, to secure salvation. By and by, at a future day, on a dying bed, or in old age, the great work they think, will be less difficult, and unwelcome. But consider ;

1. The necessity of the case. Do you think, that without repentance there is any possible way to escape ? Hear the Saviour ; " I tell you nay, but except ye repent, ye shall all likewise perish."

2. The shortness of time. When we take out of human life, the years of infancy, the time of business, the hours of sleep, the days of sickness, and the period of old age, how small is the season which remains ? There surely is no room for idleness and delay.

3. The uncertainty of life. Death often comes at an untimely and surprising hour. It arrives when we are not aware ; and in a moment cuts us down ; and the places which knew us, know us no more forever.— " What is your life ? It is even

a vapor, that appeareth for a little time, and then vanisheth away." James iv. 14.

Is it wise ? is it safe, to depend upon such a bubble of the stream ?—

4. By determining to delay we determine to sin. Is not the very forming of such a purpose, high-handed rebellion ? Are you to set God at nought yet more ? to slight the Saviour yet more ? to grieve the Spirit yet more ? Will not the time past suffice to have wrought the will of the flesh ? Must you add sin to sin ; and iniquity to iniquity ? He who can deliberately form such a purpose, is probably far from the kingdom of heaven.

5. The greatness of the work. The soul is of unspeakable value. It must be completely happy, or dreadfully miserable, throughout a boundless eternity.

Hence it is a thing exceedingly interesting, to secure the salvation of the soul. " For what shall it profit a man, if he gain the whole world, and lose his own soul ? Or what shall a man give in exchange for his soul ?"

6. The difficulty of the work becomes greater by delay. 1. Because one delay produces another. Having put off once, you again put off with less reluctance. You " resolve, and re-resolve, and die the same." 2. Because your sins become greater by delay. Every day they are increasing. They are as a thick cloud ascending up to heaven.

7. Is it your duty to repent at all ? Why is it not your duty now, even now, while it is called to-day ? The present is the only time of which you are sure. If you are now unwilling to repent, and believe, and be saved, what evidence have you, that you ever

shall be willing, or that you ever shall be saved?

8. All the invitations and promises of God, are confined to the present time. We never read, "If thou believest" to-morrow, "thou shalt be saved." We never read, "He that cometh unto me," to-morrow, "I will in no wise cast out." But the scripture saith; "Repent, and believe the gospel," now; for now is the accepted time; and now is the day of salvation.

9. "God now commandeth all men, every where, to repent." He says to every sinner; "Repent and be converted." "Repent, for the kingdom of heaven is at hand." These commands are plain and positive; there is no limitation; they are absolute in their requirements, and in their extent, universal. As God has commanded therefore, he will not be disobeyed with impunity.

10. You must feel sorrow for sin; either here, after a godly sort; or without avail hereafter. This must needs be; it is insured by an unalterable determination of Jehovah; for he "will by no means clear the guilty." You must therefore, either repent and forsake sin; or suffer the penalty of that law, which declares; "The soul that sinneth, it shall die."

11. Many have delayed repentance to their everlasting ruin. By putting off they were finally lost; they were undone; and they are now beyond the reach of hope. Thousands, now in torment, were once sinning, as you now are; they were once disobeying God, as you now are; they were once delaying repentance, as you now are; they were

once resolving to come to heaven at last, as you now are; and what security have you, that their present situation, will not shortly be yours also?

12. God awfully threatens delaying sinners. "Because I have called," &c. Turn to the first chapter of Proverbs; read from the 24th to the 31st verse. Here you see that God is angry with the wicked every day; and that their delay is exceedingly provoking to him.

Be not deceived; a dying hour is no time for repentance. When the sinner lies turning his fainting head from side to side; his body convulsed in the agonies of death; is he in a situation to repent? Are not some even in these solemn moments; on a dying bed; when there is but a step between them and death; still thoughtless of futurity? stupid as a post? their hearts, hard as the nether millstone?

Old age is equally unfavorable. How many whose locks are whitened by length of years, are yet in sin! hardened to an inveterate, and almost hopeless degree! They are like the aged oak, which has been stripped of all its branches by the hand of time; now being visited by the genial rays of the sun, instead of putting forth leaves, it only becomes more dry, seared, and destitute of life and verdure. Such is the aged sinner; he is neither allured by hope, nor moved by terror. Now, therefore, is the best time; it is the time which God points out; and "if ye will hear his voice;" if ye have any design to repent, and live; delay not; "harden not your hearts."

R.

On Singing.

IN all ages of the world, singing has been one considerable part of divine worship. When creation first received existence from its Maker's hand, the morning stars are said to have sung together, and the sons of God, to have shouted for joy.—This primeval example was early imitated by the rational inhabitants of the earth. Wherever the worship of a Deity has been established, Music, either vocal or instrumental, has invariably constituted one part. And this has, more especially, been the case in the worship of those, who have constituted the church of the true and living God : and it will continue to be the case in that happy world, where his children will have their eternal residence. Since Music ever has, and ever will be a part of divine worship, and since it is our duty to worship our Maker with every power both of body and of soul, it becomes us to attend seriously to the subject, that we may be prepared to perform our duty in an understanding and acceptable manner. In discussing this subject, we may take for our guide the resolution of the great apostle of the Gentiles : " I will sing," says this experienced servant of his Lord, " with the Spirit, and I will sing with the understanding also."

Our first object will naturally be, to describe what it is to sing with the spirit.

By the spirit here, we may naturally understand, in the first place, the soul or the heart ; and by singing with the spirit, that inward sensibility, which ought to accompany the melody of the voice, to give it its proper force or expression. When we

enter upon the performance of this pleasing part of worship, our feelings should be deeply impressed with a solemn sense of the duty, in which we are engaged : Every sound, which escapes the lips, should be felt in the heart : Every sentiment contained in the sacred song, should so impress the feelings, as to give its corresponding modulation to the voice :—In this way it should be tuned, at one time, to the sprightly airs of joy and praise ; at another, to the plaintive strains of penitence and grief.

But this is not the principal thing intended in singing with the spirit. The term spirit, in the writings of this apostle, is frequently opposed to flesh, and means holy affections. Something of this kind, we may presume, is intended here. We must not only feel the solemnity of the duty, in which we are employed, and enter into the spirit of the sentiments expressed, but also exercise holy affections towards them. This is that " melody of the heart," with which the apostle directs us to sing—that harmonizing of the affections with the expression of the lips, which will render our sacrifices a sweet savor to our God. While we are singing the praises of Jehovah, our hearts should be warmed with love to his infinitely glorious perfections : While divine truths are chanted by our lips, our hearts should approve, and harmonize with them. And, while we are speaking in sacred songs the natural effusions of a holy heart, our hearts also should be in the exercise of those particular feelings, which are the subject of the song. If our hearts do not

thus harmonize with the expressions of our lips, our praises will be but the sacrifices of hypocrisy, which are an abomination to God. If we would sing the praises of our God aright, our affections must be spiritualized; they must be set on things above and not on things on the earth. And in our rapturous flight, we must leave this vain earth and all that it contains so far beneath us, as almost to lose sight of it entirely. Thus shall we imitate the glorified inhabitants of the heavenly world, and perform a service, on which even our God will look with complacency.

Further, singing with the spirit, may be intended also to include dependence on the Spirit of God for assistance to perform this part of divine worship acceptably. As we are at all times dependent on God, and can do nothing without him, and especially as we are dependent on his Spirit for all those graces, that are necessary to render our services acceptable in his sight, it is important, that we should never lose sight of so fundamental a truth. It is becoming, therefore, that in our attempts to celebrate the praises of our God, we should acknowledge this dependence, by looking to him for every necessary assistance. We should feel, that it is God, who modulates our voices, and gives us skill to use them melodiously. We should feel, that it is the Spirit of God, who gives us our measure of grace, and prepares our hearts to harmonize with the spirit of the song. And with humble submission to his will should we look to him for those things, for which, we are conscious, that we are dependent.

Let us now enquire, what it is to sing with the understanding. This expression doubtless intends, that we make use of our rational powers in performing this part of divine worship. That we perform it, not in a careless, inattentive manner, but on the contrary with all the judgment, and with all the skill which we are capable of using. For in cases, in which we are capable of worshipping our Maker understandingly, he doubtless will not accept a service, which is destitute of design. But to be more particular :

In singing with the understanding, we must consider, and understand something of its being a solemn and important duty. A duty to be performed directly to our God. That it is not simply performing our part well in the public assembly, but that it should be performed as in the presence of a heart-searching God. And, of course, with solemnity, reverence and awe.

To sing with the understanding implies also an understanding of the words or sentiments, which are sung. If we understand not the sentiments which we express with our lips, we do but offer to our God the sacrifice of the fool; and further, if the tone or expression of the voice is to be adapted to the nature of the sentiment expressed, how can it be done, if it be not understood? The apostle reproved the Corinthians for a similar fault. They both prayed and sang in an unknown tongue; and though they might be edified themselves, yet they did not edify each other. And we may as well sing in an unknown tongue, as to sing what we do not understand ourselves, and in

such a manner as not to be understood by others. The apostle, however, prefers using his understanding in these exercises to such a degree, as to assert, that he had rather speak five words with his understanding, whereby others might be edified, than ten thousand in an unknown tongue, from which he alone could receive any benefit. If, therefore, we would join in the public celebrations of the divine praises, we ought to have an understanding of the important and leading truths, expressed in sacred songs. Our minds should be steadily fixed on the subject of the song, and we should aim to have each particular idea or sentiment strongly impressed on the imagination, as well as on the heart.

It is necessary also, in singing with the understanding, to understand, as far as our circumstances will admit, the rules of music, or at least the tune, to which the sacred song is sung. He, who requires us to serve him with all the heart, soul, mind and strength, cannot be expected to accept of a dull, lifeless, inaccurate performance, where with little exertion we might render him something better. Nor can we suppose, that such an unskilful performance of this duty will answer, in any considerable degree, the important purposes, for which it is designed. Instead of composing the mind, and preparing it for the exercises of devotion, it will, in many instances at least, have directly an opposite effect. To perform this part of divine worship, therefore, with the understanding; to perform it to divine acceptance; or to the edification of others, it is requisite, that we be in some measure

versed in the musical art—that we should have studied its rules as opportunities may have offered, and accustomed ourselves to manage our voices, and to adapt them to the various sentiments, expressed in sacred songs.

Having thus attempted to show, what it is to sing with the spirit and with the understanding also, it may be useful perhaps to bring into view a few considerations to show the obligations, which we are under to perform this part of divine worship. And,

1. Our obligations may be argued from the purposes, which sacred music is calculated to answer. One purpose, which it obviously answers, is that of calming the passions, composing the mind, and disposing it to softness and peace. Nothing perhaps tends, so directly, to compose the ruffled passions or to affect with sensibility hard and rugged hearts, as soft and solemn music. There is no man, who has ears to hear, but what will listen to this. And its force has been attested even by the most barbarous and savage nations on the earth. It has drawn tears from eyes, which would scarcely have been thought capable of weeping. It has even in some instances almost suspended the exercise of every faculty, while the enraptured hearer stood, petrified as it were, by the enchanting sound. If such be the influence of music, how well is it calculated to calm our passions; to fill the heart with softness and sensibility; and dispose it for the exercises of devotion? Another obvious purpose answered by music, is that of giving additional energy to the sentiments contained in the

words, which are sung. As it tunes the heart to sensibility, and prepares it to harmonize with every soft and tender feeling, so it fits it to receive the greatest possible impression from the truths, which are sung. In this way the love of God, and the compassion of our Redeemer, impress the heart with more than usual force; while sentiments of love and gratitude, of humility and penitence flow forth in a manner peculiarly natural. If then, such be the obvious effects which music is calculated to produce, do they not strongly enforce the obligations we are under to perform it? If it in any degree prepares us for the duties of devotion, can we expect, that God, who commands us to worship him in the best possible manner, will justify us in neglecting it? Let us then be excited not only to sing praises to our God, but also to sing them in such a manner, as to attain the end, for which they are intended. Let us sing with softness, that it may soften the heart—in a feeling manner, that it may excite feelings—with solemnity, that it may make us solemn—and with grace, making melody in our hearts to the Lord, that we may obtain his gracious acceptance and approbation.

2. Our obligation to sing praises to our God may be further argued, from our being endowed with melodious voices, and with a capacity to modulate them according to the rules of art. Our sovereign Creator has given us nothing in vain. If therefore he has given us voices and skill to use them, it is doubtless for some valuable purpose. And for what purpose, we may ask, unless it be to serve and glorify himself?

Can we suppose, that an infinitely holy God, who detests every appearance of evil, has endowed us with such a peculiar power, merely for the purpose of fitting us to gratify a vain or wanton taste? Or must we believe, that it was given us for the purpose of glorifying himself? While, therefore, the children of this world are tuning their voices to the sensibilities of depraved human nature, let *us*, on the contrary, tune ours in the service of him, who gave them to us, and who has commanded, that whatever we do, all should be done to his glory.

3. Our obligations to perform this part of divine worship appear with the greatest clearness in the numerous examples and commands, which are found in the sacred oracles. On this point it is needless, perhaps, to direct the attention of the reader to particular passages, for there is no duty more frequently or clearly inculcated, than that of singing praises to our Maker. Of course, there is no duty, from which we may not as well excuse ourselves. It may further be observed, that one considerable part of the employment of the heavenly hosts is represented to consist in celebrating the praises of the great and glorious God. And can we hope to join their happy society, if we neglect to assimilate ourselves to their employments? The God whom they praise, is our God; and the favors, for which they praise him, are ours also; partly by present possession, and partly by promise. And if they do not command both from our hearts and lips a similar service, it is obvious that we do not feel the obligations, by which our

God has bound us to himself, in any degree as they are felt by those, whose hearts are in the exercise of holy love.

In closing this dissertation, it is natural to address particularly two classes of readers :

1. Those, who accustom themselves to perform this part of divine worship. You are placed in a conspicuous station in the house of God. You take the lead in one important branch of divine worship ; and on your performance many important blessings are perhaps depending. Some of you, perhaps, have been so long accustomed to this part, that it has at length become a mere formal service, entered upon with little feeling, and performed with little animation. While others of you, from the novelty of the scene, find your ambition excited, and are stimulated ostentatiously to display all the powers of harmony, which you can command. But do you sufficiently consider in whose presence you are performing, and to whom your praises ought in your own minds to be directed ? Do not the carelessness and sluggishness of some, and the pride and ostentation of others, too evidently pollute your services, and give us reason to fear that they are little better than abominations in the view of a heart-searching God, who commands you to worship him with humility and godly fear ? Allow me then seriously to urge the importance of keeping God in view, and of entering feelingly into the sentiments expressed in the words, which you are directed to sing. It is of some importance, that you should make melody with your voices to the ears of your fellow wor-

shippers ; but is it not of equal importance that you make melody in your hearts to the Lord ? Can you prefer the plaudits of a fellow worm, to the approbation of your final judge ? And dare you mock your Maker with the heartless sacrifice of a mere melodious voice.

There is another class, who, though they possess voices which might easily be tuned to celebrate their Maker's praise, neglect, notwithstanding, to join the sacred concert. For what purpose, think ye, were your voices given you ? Were they bestowed upon you to remain unemployed, like a talent wrapped in a napkin ? Or were they given you for the inferior, not to say baser, purpose of chanting the songs of intemperance and wantonness ? If vocal music be one part of divine worship, how can you be justified in your present neglect ? If it be calculated to enliven devotion, how can you be excused in not throwing in your mite ? Think not to plead, that your voices will not admit of that cultivation, which is necessary to enable you to join the sacred choir. Some of you can *now* in your social circles touch the delicate sensibilities of the human heart, even with the wild, uncultivated notes of nature. And there are very few voices, which might not be made with a little cultivation to add something to this branch of divine worship. Let it be deeply impressed on your minds, that your voices are one talent, of which your Maker at the great day will require an account. And if you continue to neglect preparing yourselves to join with others in celebrating your Maker's praises, what account can you

give? what excuse will justify so evident a breach of your Master's will?

EUBULUS.

On the love of the world.

THAT love of the world which Paul calls idolatry, is a sin which easily besets every son and daughter of the depraved race of Adam.

Covetousness is mentioned by Christ, among those evil things, which proceed out of the heart of man.* And unless this vile affection be subdued by divine grace, it will prove fatal to the everlasting well-being of mankind. And though true Christians are not wholly freed from a sinful love of earthly objects, while they continue in this life; yet a death wound is given to this, and to every other fleshly lust, at regeneration. For "they that are Christ's have crucified the flesh, with its affections and lusts"†

In what follows, I shall attempt to point out the destructive effects, which the love of the world has, in regard to the temporal and spiritual happiness of men, where they continue under its influence; and then set forth the only remedy for this fatal evil.

1. The love of the world has done great injury to the temporal interest and welfare of mankind.

It has frequently occasioned bitter envyings and contentions in families. Troublesome quarrels have often arisen among children of the same household, respecting their patrimony; and in

many instances, they have commenced as soon as the funeral obsequies of their parents have been performed. Nor has it been unfrequent that the baleful effects of such evils have continued through life.

The love of the world has often destroyed the friendship and harmony of neighborhoods. It has produced that *envy* and *strife* with them, which have been succeeded by *confusion* and *every evil work*. Numberless litigations have been occasioned, by the love of the world. This hath moved brother to go to law with brother, and neighbor with neighbor, which has often proved a final breach of friendship; and frequently one or both parties have been involved in poverty and disgrace.

Thousands through their ardent thirst after riches, have by their excessive cares, labors and fatigues to obtain their object, ruined a good constitution, and brought themselves to an untimely end.

Men have often run those hazards to increase their wealth which have not only cost them their lives; but they have been launched into eternity in a moment, in the twinkling of an eye.

The love of the world has led men to violate their most solemn promises, and to commit those daring frauds which have involved their honest creditors in ruin. Many have uttered palpable falsehoods, others have been guilty of the most shocking perjuries, to save, or to procure worldly gain.

This sin has prompted men to the commission of countless crimes, some of which have been of the deepest die. It has led them to the most cruel op-

* Mark vii. 22. † Gal. v. 24.

pression, aggravated thefts, barbarous robberies and horrid murders. The love of money has been the cause of almost all the blood that has been shed, from the foundation of the world, to the present period.

This has commonly enkindled those animosities, which have disposed nation to lift up sword against nation, and to learn and cultivate the fatal art of war. Millions have fallen a sacrifice to kings, and to men in power. Towns, cities and whole countries have been drenched in blood and laid in ruins, to satiate the unbounded avarice of tyrants.

The love of filthy lucre originated the unnatural and abominable traffic, in the human species. In consequence of this, thousands of innocent Africans, have been torn from their dear relatives and their country, and have either lost their lives or have been destined to drag them out in a most miserable vassalage.

Indeed, the love of the world has reduced many a person, who was entitled to liberty by the laws of his country, to the base condition of a slave. How many through their unbounded desires after wealth, *rise early, sit up late, and eat the bread of sorrows*, that they may accumulate a large earthly treasure. Nay, so full of perplexing concerns are their minds, lest some of their substance should be lost, that their sleep often departs from them, or they are "scared with dreams, and terrified with visions of the night."

No bond-servant ever served his master with greater rigor than many serve mammon.

2. Having briefly hinted at the

fatal effects of this evil, as it respects the temporal welfare of men, I shall, in the second place, consider its destructive influence upon their spiritual interest.

Through the depraved temper which is native in man, we may conclude that the souls of great numbers are ensnared and ruined, by the love of the world. This is abundantly taught by our Saviour. In the parable of the sower he hath shown, that the cares and lusts of sinful men often cause the word preached to prove as unproductive of any good effects, as the seed that is sown among thorns. How little spiritual benefit will persons gain, though they may set under the most enlightening and faithful preacher, throughout their whole lives, while their hearts are constantly going after their covetousness?

An avaricious spirit prevents people from that due consideration and serious reflection on their spiritual condition, which alone will lead them to a thorough reformation. It hinders them from reading or hearing the word of God attentively, and from that meditation and self-application, which will discover to them the badness of their spiritual state, and their need of a Saviour.

The prayers of multitudes are hindered, through their eager attention to their secular concerns. This prevents not a small proportion of people from praying at all, and renders others very inconstant and superficial in this duty.

Such persons may be charged as were the ancient Israelites, *with robbing God*; or with *offering the blind and lame for sacrifice*.

Great numbers by their inordinate love of earthly objects, are kept from a compliance with the self-denying terms of the gospel. When they hear the proposals of Christ, respecting the way in which they may obtain salvation, like the young man in the gospel, *they go away sorrowful*. This has led people to the invention of numerous schemes and sentiments in religion, which comport with a worldly spirit, that they might pacify conscience, and bolster up themselves with false hopes of heaven. This leads to infidelity as it blinds the mind, hardens the heart and sears the conscience. In proportion to the strength of men's attachment to the objects of time and sense, will be their aversion to divine things, and their enmity to the doctrines of the cross in particular. Such as *mind earthly things*, as their chief portion, are "*enemies to the cross of Christ*."

This evil has also occasioned the apostacy of many, after they had apparently set out for the kingdom of heaven. Paul observes in one of his letters to Timothy—"For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." He gives us an instance of this kind—"Demas hath forsaken me, having loved this present world."

It was the love of money, that caused the apostacy and terrible ruin of Judas Iscariot. For the sake of obtaining a moderate sum, he betrayed the innocent blood of Christ, and through the horrors of conscience which followed the bloody deed, was hur-

ried on to suicide, and plunged into endless perdition!

We may learn the destructive influence which the love of the world has upon the souls of sinful men, from the repeated and solemn cautions which Christ hath given. "Take heed and beware of covetousness! Take heed to yourselves, lest at any time, your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon you unawares."

There are like exhortations to Christians, in the epistles of the apostles. "Let your conversation be without covetousness."*—"Covetousness,—let it not once be named among you, as becometh saints."† "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him."‡

We have also the aggravated and destructive nature of this sin set forth, by the sore judgments which have been sent upon individuals, and upon nations, for the punishment of their covetousness. An unlawful thirst for wealth brought Achan and his family to a disgraceful and fearful end.

It was this sin, which brought the plague of leprosy upon Gehazi and entailed it upon his posterity for ever. It was this provoked God to destroy the lives of Annanias and his wife Sapphira, in a sudden and awful manner.—God told the people of Israel by the prophet Isaiah, "For the iniquity of his covetousness I was wroth, and smote him: I hid me and was wroth, and he

* Heb. xiii. 5. † Eph. v. 3.

‡ 1 John ii. 15.

went on frowardly, in his heart." Isa. lvii. 17.

Covetousness is a sin which is repeatedly mentioned in the word of God, amongst those abominable things, which will exclude people from the kingdom of heaven. And saith Paul, "They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."* The persons referred to in this passage are those who make riches the chief object of their pursuit. They are the rich men, who, Christ tells us, can hardly enter into the kingdom of heaven.

I shall next point out the only remedy for this fatal evil.

There is nothing will prove an effectual cure of an inordinate love of the world, short of a genuine belief of the doctrines of Christianity. To believe and practise the religion of Christ, will regulate the desires of men respecting earthly objects. Because a Christian faith leads to the following things.

1. An affecting sense of the weight and inconceivable importance of invisible and eternal realities. "Now faith is the substance of things hoped for, and the evidence of things not seen." Nothing has such a tendency to place earthly things in their native light, as a realizing belief that there is a place of consummate blessedness prepared for the godly, and a hell of most exquisite and endless misery, prepared for the wicked after death. A right conception of these things, will make the objects of time and sense ap-

pear as king Solomon represents them to be, "Vanity of vanities."

When the mind of one, who has led a careless and impenitent life, is struck with a deep conviction of the reality of future things, his first cry is, "The world is a vain and empty place: it can afford no satisfaction to an immortal soul. I must have a better treasure, or perish for ever."

In proportion to the greatness of a person's faith respecting invisible things, will his affections be taken from things below, and placed on things that are above, where Christ sitteth on the right hand of God.

2. A gospel faith will impress the minds of people, with an affecting sense of their accountability to God, for the improvement of all their worldly possessions. Believers in Christ view every temporal blessing they enjoy among those talents which Christ hath committed to them, to improve in his service. And that they are bound, "whether they eat or drink, or whatever they do, to do all to the glory of God." Hence they will be solicitous to "use this world as not abusing of it."

3. A genuine belief of the great truths of God's word will dispose the subjects of it, "to mortify their members which are upon the earth, *inordinate affection, and covetousness which is idolatry.*"

Paul saith—"I am crucified unto the world, and the world unto me." This must be the case with every sincere Christian.—For "they that are Christ's have crucified the flesh, with its affections and lusts." When the doctrines of Christ are cordially embraced by a person, he re-

* 1 Tim. vi. 9.

ceives the Spirit of God to dwell in him, and to incline him to the denial of all ungodliness, and worldly lusts. He then renounces the idols of his heart, and chooses the living God for his portion.

Lastly, faith in divine and eternal realities, is accompanied with an affecting view of the shortness and uncertainty of life. Nothing short of a gospel faith will fix upon minds that deep conviction of mortality, which will cure them of an inordinate attachment to sublunary things.

Let all therefore who wish for the enjoyment of true peace and comfort here, and for everlasting happiness hereafter, give up the love of mammon, and make choice of the true riches. Let them comply with the command of our Saviour, "Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations."

AMATUS.

An explanation of Scriptural Types.

(Continued from p. 144.)

NO. II.

TYPES are representations of absent objects by sensible signs and tokens. All the types of the holy scriptures relate to Jesus Christ, in his whole character and work, as their grand object. There is good reason to believe that types were introduced immediately after the apostacy of man and the design of saving mercy was revealed, and the use of them was continued until the promised Saviour appeared to fulfil, and put them away by the sacrifice of himself.

As the types of the holy scriptures are very numerous, and to

consider them individually and minutely would be a work very voluminous, will it not best correspond with the design of this publication to select only the most eminent, and to consider these only in their most prominent features? This is the method which will be adopted in the present work. The types of the holy scriptures may be considered, either as general, in which the whole work of redemption is prefigured and represented, or particular, in which some special and distinct part of it is exhibited. Of the general kind are the most of those which were given before the days of Moses; of the particular, those which were instituted under his administration. According to this hypothesis they may now be considered.

PART I.

General types from Adam to Moses.

ADAM a type of CHRIST.

If Adam be proposed as a type of Christ, from the great dissimilarity, and even the contrariety of their characters, our minds would revolt from the idea, if the scriptures had not expressly assured us, Rom. v: that he was *the figure (type) of him (Christ) that was to come*. Should we however in this instance adopt a peculiar (which indeed may be the scriptural,) mode of interpretation, will not our minds be relieved of the embarrassment? Let us consider Adam as a type of Christ in the way of *contrast*. Agreeable to this we have,

The first man, Adam, of the earth, *earthly*; the second man, Christ, *the Lord from heaven*.

We have the first, the head and representative of a numerous

earthly posterity ; the second, the head and representative of a numerous *spiritual, holy seed*.

God making a covenant of *works* with the first ; and a covenant of *redemption*, or *grace*, with the second Adam.

The first *violating*, and the second *fulfilling*, the covenant God made with him.

The first, by his disobedience, involving his offspring in *sin* and *guilt* ; the second, by his righteousness, recovering his people who are naturally depraved and polluted to a state of *rectitude* and *purity*.

We see the posterity of the first Adam, by their connection with their head, becoming *heirs of ruin* ; and the seed of the second, by their union with him, commencing *heirs of salvation*.

And as by the first Adam came *death* ; so by the second comes the *resurrection from the dead*.

And as we see the race of man by the first, sinking into sin, guilt, death and hell ; we see the seed of the second Adam, through him, rising to righteousness, life and eternal glory. See Rom. v. and 1 Cor. xv.

How gloriously in all things has Christ the pre-eminence !

How admirably doth this contrasted representation exhibit the person, character and work of Christ Jesus !—Nor can we avoid remarking, how obvious it is that God hath formed this world to be a theatre for introducing and displaying the infinite dignity and superiority of his well-beloved Son, and for erecting and manifesting the excellence and blessedness of his glorious and eternal kingdom !

An explanation of Scriptural Types.

NO. III.

THERE is sufficient evidence from scripture, that sacrifices, typical of the atonement by Christ, were instituted immediately after the first transgression ; and it has been the opinion of expositors that the garments, made for the sinning pair, were composed of skins taken from beasts which had been offered to God in sacrifice according to his immediate direction. And it is reasonable to suppose, that while the blood of those beasts represented the atonement which Christ should make for sin by his own most precious blood, covering them with skins represented covering his people with the white raiment of his righteousness, that the shame of their nakedness should not appear.—As sacrifices continued until the dispensation of Moses commenced, and were incorporated as an important article in the Jewish economy, the consideration of them may be suspended until that system shall be the subject of particular explanation.

ABEL a type, of CHRIST.

If Abel be considered as a type of Christ, will not the representation principally consist in the following particulars ?

1. His name denoting his state.

According to the course of nature and experience, before the birth of this holy martyr, his parents must have sensibly realized the awful alteration which had taken place in their condition, the effects of divine justice and veracity in the curse of the ground which brought forth to them thorns and thistles, in the toil of life, eating their bread with the sweat of their brows, and the infirmities, pains and

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sorrows of life ; and to communicate a sense of their wretchedness, when this son was born they called his name *Abel, vanity, mourner*, expressive of his frailty and the misery of their condition. Did he not in this prefigure the humble state of our incarnate Redeemer, who descended from his celestial mansions to dwell in an house of clay, appeared as a root out of dry ground, was a man of sorrow and acquainted with grief, which terminated his life in agony, groans and death ?

2. In his employment.

Abel was a keeper of sheep, and led a pastoral life. The flock occupied his attention and he employed himself in protecting it from ravenous beasts and devouring wolves, in leading it to green pastures, to living fountains of water and conducting it to the fold. In this did he not typify the *good Shepherd*, who laid down his life for the sheep ; who left his father's bosom and came into the wilderness of this world to seek his sheep which were scattered and lost in the mountains, and bring them home to himself, as the great shepherd and bishop of souls ; who gathers the lambs in his arms and carries them in his bosom, and keeps his flock by day and by night, protecting and securing it from ravenous wolves and roaring lions who go about seeking whom they may devour ; who maketh it to lie down in green pastures, leadeth it beside the still waters, and maketh it to rest at noon, amidst the scorching beams of the sun, under his own refreshing shade, and will consummate his pastoral care by giving it eternal life ?

3. In the acceptableness of his offering.

And Cain brought of the fruit of the ground an offering unto the Lord. And Abel he also brought of the firstling of his flock and of the fat thereof. And the Lord had respect to Abel and to his offering ; but unto Cain and to his offering he had not respect. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts. Did not this firstling of Abel's flock represent that lamb of God who took away the sin of the world, and who through the eternal Spirit offered himself without spot unto God, in which offering he took infinite satisfaction and complacence ; which was infinitely more acceptable to him than all the gifts and sacrifices of his Jewish brethren, than thousands of rams and ten thousand rivers of oil ? Sacrifice and offering thou didst not desire ; then said I, lo I come to do thy will, O God ; and he took away the first that he might establish the second. Of the acceptableness of his offering God gave to all men assurance by raising him from the dead and seating him at his own right hand, by sending the holy Spirit in his gifts and graces and sealing his purchased flock to the day of redemption.

4. In being a subject of the envy and persecution of his brother Cain.

The piety of Abel and the acceptableness of his offering excited the envy, the malice and resentment of his brother Cain. And Cain was very wroth and his countenance fell, and he gratified his rage by imbuing his

hands in his blood. And for Christ's zeal, for his Father's honor, and the mighty works which he wrought in his Father's name, did not his brethren of the human race, his kinsmen according to the flesh, hate and revile him, mock and persecute him, even to the death of the cross?

The apostle, Heb. xii. 24, contrasts the blood of Christ with the blood of Abel to display its meritorious virtue and excellent effects. Ye are come to the blood of sprinkling which speaketh better things than the blood of Abel. Abel's blood declared his murder and cried for vengeance to be executed on guilty Cain; but the blood of Jesus, while it speaks him crucified and slain by wicked hands, proclaims divine displeasure appeased, justice pacified, vengeance suspended, God propitious, pardon for the guilty, peace to the conscience, hope to the desponding, and eternal life to penitent transgressors.

From the London Evangelical Magazine.

Evangelical truth the grand object of angelical research.

A meditation on 1 Peter i. 12.

"Which things the angels desire to look into."

IT is a truth, allowed by all Christians, that the dispensation under which we live, affords us far greater advantages for spirituality and heavenly enjoyment, than any other which preceded it. To us, life and immortality are brought to light. The spirit that properly belongs to it, is not a spirit of bondage,

but of adoption; crying *abba*, father. The happiness attainable under it, approaches near to that of the heavenly world; so near does its land border, as it were, upon it, that believers in the present state, are said to be "come to mount Sion, to the city of the living God, to the heavenly Jerusalem, to the innumerable company of angels, to the spirits of the just made perfect," &c. Yet it is not less true, that the greater part of professing Christians live as tho' they stood upon no such ground, and possessed no such opportunities. We possess an Old Testament spirit amidst New Testament advantages. A promise is left us of entering into rest; but we *seem* at least, to come short of it. How is this? Is it not owing, in a great degree, to the *neglect of the gospel*? Having assented to a system of doctrines, we fancy we know almost the whole that is to be known upon this subject, and have nothing more to do, but to hold them fast against the errors of the times, and take heed that we do not dishonor them by an inconsistency of conduct. Hence, what is called Religious Conversation, seldom turns upon the gospel, unless any part of it be called in question; but either upon our own want of spirituality, or the pleasures that we have formerly experienced; or, perhaps, upon the talents of this or that popular preacher.

When a company of Christians meet together, and feel a wish for improving conversation, let one of them take a Bible and read; and, as he reads, let him frequently pause, and let any one that can, make a remark, or ask a serious question, so as, upon

the whole, to promote the understanding of what is read.—This would draw off the attention from less profitable things ; and the blessing of the Lord attending it, would, ere we are aware, produce those holy pleasures which, while pouring over our own barrenness, we shall sigh after in vain.

To comfort the primitive Christians, who, as well as we, were “in heaviness through manifold temptations,” Peter took no other course than to declare unto them the glorious truths of the gospel, and the vast advantages which they had over all others of former ages, in possessing the knowledge of them. Three things in particular he holds up to their consideration : —1. That the prophets were to us ministering servants : “Not unto themselves, but to us did they minister things which are now reported.” They sowed, that we might reap.—2. That the things which they foretold, and which we possess, were the objects of their most intense research : “Of which salvation, the prophets have enquired and searched diligently ; searching what, and what manner of time the Spirit of Christ, which was in them, did signify, when it testified before-hand of the sufferings of Christ, and the glory that should follow.”—3. That such is the excellence and glory of the gospel, as not only to be the study of prophets, but of angels : “Which things the angels desire to look into.”

It is generally supposed, I believe, that the phrase *look into*, alludes to the cherubims which were placed bending over the Mercy-seat, and looking as it were, with intenseness at it.—

Thus Mary stooped and looked into the sepulchre, in hope of discovering her Lord ; and thus believers are described as *looking into* the perfect law of liberty, or the gospel of Christ.

In former ages, the angels employed their capacious powers on other themes. At first, the display of the divine perfections in creation, furnished them with matter for praise and gladness. “The morning-stars sang together, and the sons of God shouted for joy.” Afterwards, the providence of God, in the government of the world, enlarged their mental boundary. “One cried to another, saying, Holy, holy, holy, is the Lord of Hosts : the whole earth is full of his glory !” But since the coming of the Son of God in our nature, and the laying down of his life, they appear to have been so engaged on this subject, as to be comparatively indifferent to every other. In other works of God, they had seen sometimes one perfection glorified, and sometimes another ; but here all unite their beams, and form one general blaze. These are the things, therefore, which now “they desire to look into.”

The powers of angels are far superior to those of men. Their means of instruction also, and long experience of divine things, must render them far more capable of understanding the gospel than we. Yet, with all their advantages and discoveries, such is the fulness of the subject, that they are at an infinite distance from comprehending it : all that is said of them is, that they “desire to look into it.”

Angels were doubtless acquainted with the general design of salvation, from its first discov-

ery to man ; but the particular way in which it should be accomplished, appears to have been, in a great measure, hidden from them. It was a way so much above what any creature would have expected, that tho' there were hints of it under the Old Testament, and some very plain intimations, yet it was far from being clearly comprehended. The prophets, as we have seen, did not fully understand their own prophecies ; but diligently searched into the meaning of them :—neither did the apostles, with all their advantages prior to the event :—neither did evil angels, with all their subtilty ; for if Satan had known that, from the death of Christ, his cause would receive so deadly a wound, it is scarcely conceivable that he would have stirred up Judas and the Jewish rulers to accomplish it. He appears to have entertained a kind of forlorn hope, that by getting him put to death in the most ignominious form, and by the only religious nation upon earth, he should be able to stamp everlasting infamy upon his name, and that all after-generations would be ashamed to own him. The disappointment and unexpected shock that he and his adherents met with on this occasion, seems plainly intimated by our Saviour's having “spoiled principalities and powers, and made a shew of them openly, triumphing over them on his cross :” and though the holy angels might be supposed to understand much more than fallen ones,—yet were they not equal to this subject till events made it manifest. Hence it is said, “from the beginning of the world, to have been hid in God,

who created all things by Jesus Christ, to the intent, that now unto the principalities and powers it might be known by the church ; that is, by the redemption of the church, the manifold wisdom of God.” When the event transpired, therefore, it was like a flood of light bursting forth upon them. The resurrection of Christ filled all heaven with transport. Hence, perhaps, we may account for the question of the angel to Mary, “Woman, why weepest thou ?” *q. d.* “Did you but know all, you would not weep ? It is not yours to weep now, but your adversaries !”

The cross of Christ, instead of issuing in disgrace, is followed with glory. His friends learned to glory in it ; yea, and to glory in nothing else : and well they might. It was glorious to see the powers of darkness stripped naked, as it were, to their shame ;—to see Satan foiled by the woman's seed, and his schemes exposed to the derision of the universe ;—to see him taken in his own net, and falling into the pit that himself had digged. It was glorious to contemplate the numerous and important bearings of this one great event ! By this the divine displeasure against sin is manifested in stronger language than if the world had been made a sacrifice :—by this, a way is opened for the consistent exercise of mercy to the chief of sinners :—by a believing view of this, peace arises in the mind, and, at the same time, purity in the heart :—for this he is crowned with glory and honor in the heavens, principalities and powers being made subject to him. This is the only hope of a lost world, the only medium of acceptance with

God, and the only admissible plea in our approaches before him. This it is that will put every grace in exercise in this world, and impart all the happiness in that to come, of which created minds are susceptible.

These are a few of the bearings of the doctrine of the cross. Is it any wonder that angels should desire to look into it? Rather, is it not matter of wonder and shame that we who are more immediately interested in it than they, should be so far behind? How is it that we should be the last to bring back the King, who are his bone and his flesh? Our Redeemer took not upon him the nature of angels; yet they love him, and the gospel of salvation by him; and wherefore? They love God, and therefore rejoice in every thing that glorifies him in the highest:—they love men, and therefore rejoice in that which brings peace on earth, and good-will to men:—they rejoice in every instance of the prosperity of Christ's kingdom, and in being themselves made subject to him. Had we but their love with our interest, we should not only emulate, but exceed their highest praise. While they, in innumerable myriads, were saying, with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing," we should not only say, "Amen," but add, "Thou art worthy; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation!"

GAIUS.

Conversion of David.

The following is a fact.

DAVID and Samuel were nearly connected in life, and were both of them men of more than ordinary talents and erudition. Samuel was professedly a humble believer in the doctrines of the cross, and to an eye of charity, claimed, not without reason, the character of a Christian; but David, though in the prime of life, was already a confirmed Infidel. As they were frequently in each other's company, and as their turn of thinking was far from disposing them to spend their time in conversing on ordinary or trivial matters, it not unfrequently happened, that the truth of divine revelation became a subject of feeling and animated debate. In these disputations Samuel ever appeared to reason with a coolness, fairness and candor, which eminently graced his Christian profession; while David, on the contrary aimed at nothing more, than to entangle his adversary by the sophistry of his arguments, or to irritate his mild temper by the peculiarly unfair and obstinate manner, in which he maintained his positions.—This latter object was in his view a favorite point; and he left no method untried, which he could possibly devise, that appeared calculated to irritate; thinking that if he could once provoke the Christian, and throw him into a passion, he should have attained a splendid victory. However unreasonable or wicked this desire might be, yet he, whose way is covered with clouds and darkness, was pleased to order events in such a way as to gratify it completely. Dis-

putting one evening on the favorite subject, and in the usual way, he had the satisfaction of accomplishing his object. Provoked by the unfairness, unreasonableness and obstinacy of his adversary, the imperfect Christian could bear no longer, but giving loose to his passions, he spoke unadvisedly with his lips, and in a manner by no means calculated to do honor to the meek spirit of Christianity. David triumphed, as though he had now attained something, that would forever silence the champion of divine revelation; while Samuel, ashamed of himself, retired to confess his fault and to mourn in private before his God.

Early next morning David was surprised by the appearance of Samuel, who lived at a considerable distance, and who, without waiting to be asked the occasion of this unseasonable visit, accosted him in language to the following purport: "I have come, dear brother, to confess to you my fault, and to ask your forgiveness. In the heat of our conversation last evening I was thrown off my guard, my passions were excited, and I spake in a manner altogether unbecoming the profession, which I have made. I have done wrong, I have injured the cause of Christ, I have treated *you* in a manner which I cannot justify; I am sorry for my offence, and hope that you will forgive me." Nothing could have been more astonishing to David than this. He could not possibly avoid ruminating much on the humble appearance and language of the professed believer. "Is this the Christian?" exclaimed he to himself. "Does Christianity infuse into the heart such a disposition as

this! Does it dispose those who possess it, thus to come voluntarily and humble themselves unasked at the feet of those whom they have offended!—Certainly there is something in religion—something totally different from any feeling that ever entered into my heart." Such were the reflections of the Infidel. Nor could he erase from his mind the impressions which this scene had made, till he himself became hopefully possessed of the same meek and humble disposition.

In view of this incident let professing Christians be exhorted to maintain the peculiarities of their Christian character. In no respect perhaps are Christians more different from the generality of mankind, apparently, than in being disposed to take their proper places in view of their faults. The natural pride of the human heart forbids mankind to confess, that they have done wrong, even when they are conscious that they are guilty; and demands of this kind are often resented with peculiar spirit. The language of most hearts by nature is like this: "If I *have* done wrong, I will never confess it." While therefore the professed follower of our divine Redeemer comes forward unasked to confess his faults, and voluntarily takes his place in the dust *before men* as an offender, he gives the most striking evidence possible, that the power of divine grace has infused into his heart a disposition, to which the world in general are total strangers. And who can say what consequences may follow from such an exhibition!

The above relation furnishes us with a beautiful, and perhaps just illustration of Solomon's

words, Prov. xxv. 21, 22, If thine enemy be hungry, give him bread to eat ; and if he be thirsty, give him water to drink : For thou shalt heap coals of fire upon his head. To act with a direct view either to irritate still further the unjustifiable passions of an enemy, or to aggravate his future condemnation, can hardly be made to appear consistent with Christian benevolence ; but if we may be allowed to suppose, that by *coals of fire* we are to understand *conviction*, the motive appears at once to accord perfectly with the spirit of the gospel. And we may ask, what course of conduct is more likely to produce conviction in an enemy, than that to which Solomon advises ? *If therefore, O Christian, thine enemy hunger, feed him ; if he thirst, give him drink ; if he smite thee on one cheek, turn to him the other ; if he sue thee at law and take away thy coat unjustly, forbid him not thy cloak ; return him good for evil, and acts of kindness for the persecutions that thou mayest experience ; For in so doing thou mayest fasten conviction on his conscience, and be instrumental of snatching him from everlasting burnings.*

EUBULUS.

POETRY.

COMMUNICATED AS ORIGINAL.

A cheerful Saint thankfully relying upon the Mercy and Providence of God.

Psal. xliii.

1. **M**Y Shepherd is the Lord of Hosts ;
He is my sure defence ;
What my immortal soul desires,
His gracious hands dispense.
2. With sweet delight I eat the food,
Which in his pasture grows ;
I taste the gentle cheering stream,
Which from his presence flows.
3. Lost in the wiles of hateful sin,
Long time my feet did stray ;
But his free grace my soul restores,
His glory to display.
4. My direful guilt is done away ;
No other ill I feel ;
My soul exults ;—his smiling glance
Does my full pardon seal.
5. Tho' thro' the lonely vale of death
He calls my soul to pass ;
I cheerful go ; my faith is firm,
Supported by his grace.
6. In presence of my envious foes,
I have a constant feast ;
Th' anointing Spirit cheers my heart ;
His sweetest love I taste.
7. To me, while on this earth I live,
God's love and grace endure ;
And in his courts I'll learn his word,
And will his name adore.
8. And when my earthly frame shall die,
My soul to him ascends ;
To praise his name in that blest place,
Where glory never ends.

C. A.

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